Re:Action

Newsletter of the Neoist Alliance | Neither Crowley nor Guénon | No.3 Winter Solstice 1995

ALCHEMICAL INSURRECTION

PSYCHEDELIC BORDIGUISM AND THE MYSTICAL BODY OF CHRIST THE KING

Since, whenever we are beautiful, it is by being possessed of ourselves, and we are ugly when we change over to another nature. And knowing ourselves we are beautiful, and ugly when we do not know ourselves.

PLOTINUS.

It is one characteristic of the study of true occult science, that it may be explained to all men like the parables, so dear to the ancients, it appears to many only the expression of the flight of a bold imagination; we need, therefore, never be afraid of speaking too openly, the Word will reach only those who should be touched by it.

PAPUS.

If one wishes to penetrate to the deepest level of reality, one can say in all objective truth that 'the end of the world' is never and can never be anything but the end of an illusion.

RENÉ GUÉNON.

From my personal experience with various ideologists of a Hegelian or Marxist type, I have the impression that a good number of men of considerable intellectual energy who otherwise would be Marxists prefer to be Hegelians because Hegel is so much more complicated.

ERICH VOEGELIN.

An epoch without ugliness is an epoch without progress. ASGER JORN.

The two sexes balanced in the perfect equilibrium of the hermaphrodite.

ST. PAUL IN HIS FIRST LETTER to the Corinthians asserts that men are endowed by God with a variety of gifts and using the metaphor of the human body, remarks how foolish it would be if one part of the body quarrelled with another part or tried to opt out of its membership. St. Paul insists that this is not merely an analogy but that human society is actually the body of Christ.

Clearly, this notion is not unrelated to the doctrine of organic centralism promulgated by the Italian left-communist Amadeo Bordiga. According to Bordiga, who opposed the united front tactics of the Communist International, the Party should consist solely of theoretically coherent militants. After the accomplished fact of a workers' revolution, the Party was to become the organ of central administration to human society – fulfilling a function similar to that of the brain in the human body.

Rather than being an observation of any merit, the preceding paragraph is merely a parody of the rhetorical technique employed by Karl Popper in his tedious tirade *The Poverty Of Historicism*. This positivist hack is notorious for his literalism, he apparently believed that the purpose of historicism was to predict the future, when anyone who understands Marxist methodology can see that those propagandists who analysed cycles of history and then projected these into the future, were attempting to influence the development of the societies in which they lived through the use of psychological techniques, and suffered very few illusions about the pseudo-scientific status of the discipline they pretended to practise.

While focusing his attacks on similar targets to Popper, in the work *Science, Politics And Gnosticism*, the Christian conservative Erich Voegelin deals at length with what he describes as the 'Gnostic speculation' of Hegel.

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BUREAU OF UNITARY COSMOPOLITANISM

The Bureau of Unitary Cosmopolitanism is now acting as an external faction of the Preliminary Committee for the Foundation of a New Lettrist International. The organisation, based in Athens, has yet to supply the Neoist Alliance with a public mailing address that can be passed on to readers of this newsletter. Since Patrick Mullins of the Bureau has broken with his former associates at Xexoxial Endarchy, the Neoist Alliance sees no particular impediment to this organisation being admitted to full membership of the Preliminary Committee. However, any formal decision on the matter will have to be made in conjunction with the LPA and APB.

ANARCHISM IS STUPID

Luther Blissett of the Neoist Alliance has contributed a long essay attacking Bakuninism to a pamphlet entitled *The Green Apocalypse*, published by Unpopular Books. While we understand the sway activist ideologies hold over the minds of teenagers and recognise that making errors is the best possible method by which the young can arrive at a full appropriation of the class critique, anarchism's failure to continually reforge the passage between theory and practice results in this sad cult harbouring many reactionaries within its ranks. It is a cliché to state that if anarchists will tolerate each other, they will tolerate anyone – and recently the many weaknesses within the anarchist movement have enabled a number of eco-fascists to survive within its midst. Among many other things, Luther Blissett's essay *The Sucking Pit* illustrates the huge gulf that separates anarchism from the theoretico-practice of the Neoist Alliance. *Green Apocalypse* is available for £3.50 from
Unpopular Books, Box 15, 138 Kingsland High Street, London E8 2NS.

GUY DEBORD IS REALLY DEAD

Sabotage Editions have published an English translation of the essay *Guy Debord Is Really Dead* by Luther Blissett, a timely critique of situationist theory which created a sensation when it first appeared in Italy. The same imprint also recently issued *Conspiracies, Cover-Ups & Diversions: A Collection Of Lies, Hoaxes & Hidden Truths* by Stewart Home, in which the author boldly reveals that Prince Charles believes he is the reincarnation of Hitler and that the CIA may have been responsible for the death of Kurt Cobain. Each pamphlet costs £3, leave the payee section of cheques and POs blank or send 12 first class stamps. These texts are available from:
Sabotage Editions, BM Senior,
London WC1N 3XX.

AN OCCULTURAL PUTSCH!

The wisest of the Ancients considered what is not too explicit as the fittest for instruction, because it rouses the faculties to act.

William Blake.

Everything that used to be is wrong, because it used to be. Everything that has not been is right, because it has not been! It will be! Quality has been! We're going to do away with it! Quantity has never ruled! It shall rule! We Will it!"

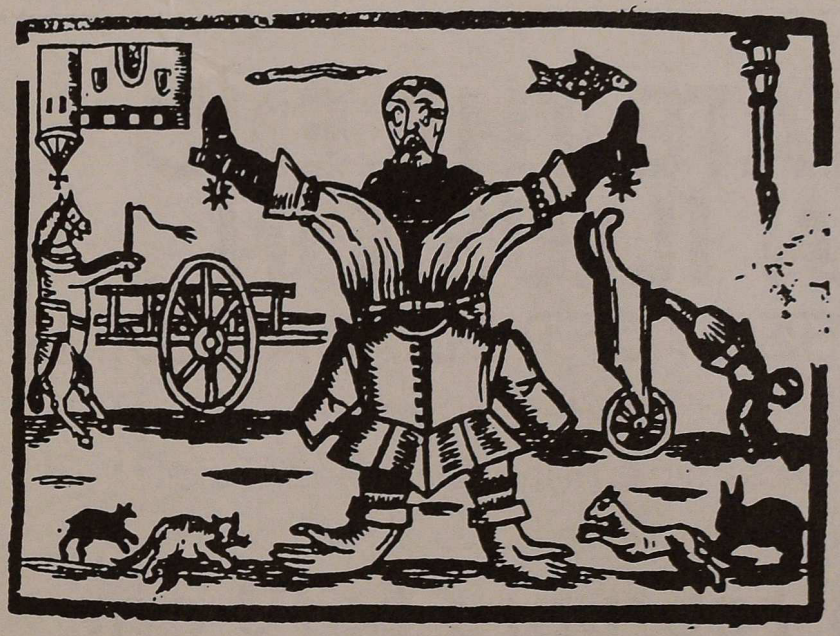
F. T. Marinetti *The Untameables*.

In Marinetti's time it would have made no sense to talk of an underground and an avant-garde, although Futurism undoubtedly had its fellow travellers. The weak avant-gardism of Fluxus, which merged into the hippie underground of the late sixties, was without doubt 'the reign of quantity' (I invoke René Guénon merely so that I can banish this miserable spook, he was called up by Evola, Breton and Vaneigem; personally, I have no desire to return to 'tradition'). Within Situationist discourse, Vaneigem represents quantity while Debord symbolises quality, although obviously this is relative and the author of *Basic Banalities* and *The Revolution Of Everyday Life* appears in a very different aspect when his works are compared to those of George Brecht or La Monte Young. At least Vaneigem included chapters on space and time in his major work, whereas all Fluxus had to offer was an 'isness' of being that Brecht and others mixed up with some beat platitudes and 'a touch of Zen'. A reductionist might claim that the avant-garde favoured space against time, but even if this were true, it still necessitates an engagement with the issues raised by these constructs. Debord devoted two chapters of *Society Of The Spectacle* to the issue of time, and these are followed by fifteen theses on space collected together under the heading *The Organisation Of Territory*. Debord is quality at war with the quantity of Fluxus.

Time is both cyclical and linear; each generation born into the variegated cultures of this world must repeat the process of learning undergone by its predecessors, but at a faster rate than those who preceded them, so that they may add to the sum of knowledge they've inherited. It is by this mechanism that the process of generalised technological and scientific progress is pushed forward. The point being made here is that the time experienced by wo/man as an 'individual' social being is cyclical, while that which marks the evolution of societies and civilisations is linear. It has been a cliché since the 'time' of Herder that the notion of progress is relative. Wo/men are not necessarily happier today than they were a hundred (or indeed a thousand) years ago. It is equally banal to state that the average individual is uniquely suited to live in the particular society into which they've been socialised. There is no absolute standard, no scientific 'metaphysics of morals', against which we can measure the concept of progress. However, this does not mean that the idea of progress is doomed to remain empty, abstract or one-sided.

The Neoist Alliance utilises a 'myth of progress' which functions in a manner analogous to Georges Sorel's conception of the 'General Strike'. We do not believe in 'absolute' progress. Progress is simply a means of organising the present, it is a 'heuristic' device. The avant-bard insists that the only tradition by which anything can be judged is one that does not yet exist. In other words, everything must be reconsidered from the standpoint of the strategies the Neoist Alliance pursues as it ceaselessly reforges the passage between theory and practice. Thus, while the 'counter-culture' of the sixties reworked many of the fallacies propagated by the classical avant-garde, it did so under completely changed circumstances. In the new 'bohemia,' the hipster, the beat and the hippie imagined that it was possible to integrate 'art' and 'life' by treating one's life-style as an art work. This process of decomposition was accelerated by the advent of phenomena such as the Yippies and their heirs in the so called 'marginal milieu.' As a consequence, various buffoons have championed a one-dimensional notion of utopianism, while pointedly ignoring the 'fullness' of Sorelian myth.

While the element of fakery within the classical avant-garde is well known, with the passing of 'time' movements such as Surrealism and Dadaism have been shamefully enshrined within the received canon of 'modern' art. In *The Popular Culture Of Modern Art: Picasso, Duchamp, And Avant-Gardism* by Jeffrey Weiss (Yale University Press, New Haven and London 1994), several sham schools of art are documented and the author states that it is difficult to differentiate these from 'the real thing.' In opposing the institution of art, the avant-bard should consciously aim to create a situation in which it is pointless to make a distinction of this type. This is merely one of the ways in which it is possible to step outside the discursive limits of art, religion and philosophy. Rather than attempting to 'resolve' contradictions, the avant-bard puts them to 'work' as the engine of an as yet unknown 'disorder.'



The material unfolding of history leads to the development of class consciousness

SACRIFICE AND INITIATION

Animal sacrifice is universally the ritual killing of a domesticated animal by agrarian or pastoralist societies. Sacrifice is a product of secondary and tertiary cultures. It is a product of civilisation. The idea that sacrifice is a primitive practice rests on an agrarian mythologisation of the hunt. This agrarian reinterpretation of the consciousness of hunting and gathering peoples has encouraged the fantasy that ritual is an affair of the *tremendum* rather than an ordinary mode of human "social" labour. It forms the basis of the fallacy that ritual – and therefore religion – is somehow grounded in "brute fact" rather than in work and the intellection of culture.

Sacrifice and initiation stand in an inverse ratio to each other: where there are elaborate initiatory rituals, sacrifice is relatively undeveloped; where there are complex sacrificial cycles and ideologies, initiation is largely unknown. Indeed, initiation is for the hunter and gatherer and primitive agriculturalist, what sacrifice is for the agrarian and pastoralist. However, initiation is also relentlessly an affair of "culture" rather than "nature," an act of making ordinary what appears to be an experience of the *tremendum*. The temporal dimensions of initiation (at times a matter of twenty years or more, with highly ambiguous limits), in contrast to the extreme binary compression and irreversibility of the sacrificial kill, make it clear that initiation is an affair more of social labour than of drama.

Sacrifice is, in part, a mediation on domestication. A theory of sacrifice must begin with the domesticated animal and the sociocultural process of domestication itself. The most obvious spatial and temporal reorientation associated with domestication is signalled by the term "sedentary community." This marks a shift from the hunter and gatherer's social world of immediacy, skill, and chance, to a "social" world of futurity and planning – of the capacity for continuity of time and place. Sacrifice is inextricably related to alienation and domestication, it is an elaboration of the selective kill, in contradistinction to the fortuitous kill. For the domesticator, killing is an act of precise discrimination with an eye to the future. In the domesticated situation, immature animals will be killed more frequently than mature ones, males more frequently than females, and so forth and so on.

STAG AT BEY?

John Zerzan, with whom the Neoist Alliance has many differences but whose earlier texts were nevertheless of some interest to us, has produced a tract entitled *"Hakim Bey," Postmodern "anarchist"*. Zerzan's recent writings exhibit a depressing tendency towards decomposition. This new and very short text contributes nothing to the critique of Hakim Bey (aka Peter Lamborn Wilson) that is currently being elaborated in various quarters. Zerzan calls Bey a postmodern and a liberal, when the target of his invective is actually a Sufi propagandist who uses fashionable cultural forms as a screen to hide his real agenda. Zerzan shows no understanding of Bey's rhetorical technique, which is to present two tendencies and then manoeuvre the gullible into the central ground between the opposing poles he has set up. Bey is insidious precisely because he is subtle, intelligent and cunning. By criticising the theorist of 'poetic terrorism' as though he is a postmodern cretin, Zerzan simply plays into Bey's hands.

Far funnier and much more incisive is the critique of Bey to be found in *Super! Bierfront* 5, which is headlined *Michael Jackson: Ein Poetischer Terrorist??!!!* (Is Michael Jackson A Poetic Terrorist??!!!). The piece by Asi Asbach satirises Bey and ID Archiv, his German publisher. Given the repressive atmosphere of political correctness that currently cripples the German left, it is incredible that *Die Temporäre Autonome Zone* has been issued by an extremely uptight and PC 'left' publisher. One wonders if ID Archiv realised that Bey proselytises in favour of paedophilia when they bought the rights to this book. It seems that Bey is going to have a tougher time in Germany than he has to date in North America, Britain or Italy.

Super! Bierfront
c/o HW PO Box 335, 10925 Berlin, Germany.

John Zerzan
c/o Anti-Authoritarians Anonymous, PO Box 11331, Eugene, OR 97440, USA.

CELEBRATE THE END OF AN ILLUSION

ON THE 450 ANNIVERSARY OF THE DEATH OF LUTHER

"Iconoclasts, one more effort and you will destroy the reigning culture."

Members of CR² should assemble at the South West Corner of Langdon Park in Poplar with a bottle of Kahlua.

Monday 18 February 6.30 am.

Through the revival of the immanentism present in Gnostic theology and by identifying divinity entirely with human consciousness, Hegel prepared the way for Marx, Nietzsche, and every other modern theorist of merit. The Gnostics replaced a transcendent Deity with the power of illuminated human mind. Hegel, in reanimating this myth under the guise of philosophy, encouraged those who followed in his wake to 'come before Christ and murder love.' While the reactionary Voegelin denounced Hegel's *Phenomenology Of Mind* as a sorcerer's handbook, those radicals who have adopted Hegel's method while simultaneously abandoning his system, are more than happy to utilise this work as a grimoire.

However, while admiring the restless movement of the Hegelian dialectic, we remain critical of Hegel's conceptual reliance on the *Enneads* of Plotinus and works by Proclus of Athens such as *Institutio Theologica* and *In Platonis Theologiam*. As Voegelin notes, there are parallels between the *Phenomenology* and the movement of the Neo-Platonic soul from primordial rest, through alienation and the state of otherness, back through the world towards the soul's alleged source in the so called unity of the divine being. Rather than seeking a return to unity, a longing that informs the work of every scumbag traditionalist from Papus and Guénon to Julius Evola and Hakim Bey, the Neoist Alliance seeks a higher level of social disintegration. Naturally, this entails the dissolution of those cultural forms that structure this society. Aside from ongoing and unrelenting attacks upon the discourse of philosophy, two of our most immediate targets are those twin phantoms known as the avant-garde and the occult.

While occultists spend a great deal of time faking the antiquity of the activities in which they are engaged, the avant-garde's insistence on the element of innovation within its creations leads to a spurious denial of its historic roots. In this sense, the avant-garde and the occult are two sides of the same coin, they are the positive and negative poles which generate that multifarious enigma known as contemporary society. Since the avant-garde makes itself visible through manifestos, it must be banished. Correspondingly, the occult as a collection of hidden doctrines, must be realised (i.e. manifested) if it is to be simultaneously suppressed. The false Hegelianisation of Dada and Surrealism by the Situationist International has long obscured the necessity of this procedure. Since the avant-garde is undesirable, we will vanquish it by uniting it with its polar opposite. By bringing together the avant-garde and the occult (in its Celtic-Druidic form) under the rubric of the avant-bard, the Neoist Alliance is dissolving both these phenomena, and simultaneously destroying the false community engendered by capitalist social relations, a 'social' form predicated on the spectacular opposition of these twin modes of occultural invocation.

Since the Neoist Alliance takes the rhetoric of its opponents and re-orders this verbiage as a means of dissolving ideology, it inevitably follows that certain passive bores believe us to be involved in occult. Nothing could be further from the truth since, as we have already pointed out, to realise the occult is to abolish it. Nevertheless, among those imbeciles who have yet to scale the heights of theoretical incoherence and thereby abandon the illusion of a fixed identity, our activities must remain the night in which all cows are black. Pro-situ hacks and other bourgeois scum are incapable of grasping the passage we are forging between theory and practice. This is not something that can be fixed forever, but a flow travelling in a very specific direction. Naturally enough, it follows from this that we will not repeat Henry Flynt's error of spending thirty years attempting to frame the 'insight' that 'all beliefs are false' in a manner which is not self-refuting.

For us,
BELIEF IS THE ENEMY!

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